1:Sanders Z-5)4 (1952-1959) 1962 EH1 Greece EH1

342 nate enough to find a description already written by a man of village origin which presents in nontechnical terms the typical house of the central Peloponnesos:

[231] The houses are usually storeyed. The animals are kept in the ground floor and the people live above. The houses are made from stones taken by the [333] *mastora* [master builder] either from the mountain or the river. Nowadays most of the houses have replaced slate with tiles. Most of the houses have no ceiling [178] but the room extends up to the beams, so one can see the whole wooden construction of the roof.

Each house has its *liakotǫ*, or balcony, which faces toward the mountains. [712] Windows of the houses are small and in many houses you can still see the holes in the wall through which guns were fired at outsiders. The older people used to say that they made windows small so as not to pay a high tax to the Turks [before 1829]. The smaller the window, the lower the taxes you paid. From [247] outside you see on the balconies and window sill pots full of carnations, basil, zinnias, and other flowers. The plans of the houses follow the regular mountain pattern. Each man tries to make his home nicer than his neighbor's. The space and the slope regulate the shape. The height of the house is regulated by the slope. Many times the tiles on the top part of the house touch the soil. To avoid having the goats climb on the roof, the upper wall is built higher [than the roof] so that each house has its own design, but altogether they form a beautiful pattern.

252 Outside each house next to the wall is the oven. Our oven is not round and made out of earth as they are in Megara [a village near Athens] and the islands. [184] It is built with stones. To protect people from getting wet when it rains, they have built a roof on top. This place is called *phournario*. During the summer time the people also do their cooking near the oven, and throughout the year light it every other day or once a week, depending upon how much baking they have to do.

351 Each house has its own courtyard. It is fenced with stones and holm oak bushes, which have been cut and put in place so as to prevent the animals from [245] entering. Most of the courtyards have a grape arbor or some trees such as fig, mulberry, pomegranate, almond, or olive.[12]

342 Now and then one comes across villages where the houses are perpendic-
184 ular rather than parallel to the slope on which they are built. This is due, according to George Megas, to the difficulty of blasting out sufficient rock to form the foundation of the house. Much less of the precious gunpowder is needed to blast out the narrow part rather than the long part. The house [231] thus extends out from the slope, affording considerable room for the base-[251] ment where the animals, agricultural implements, fodder, and fruit are stored. Sometimes there is a direct stairway from the basement to the upper story, consisting chiefly of the main living room; often the stairway is outside the house, usually built in front of the house and ending on a wide landing.

1:Sanders Z-5)4 (1952-1959) 1962 EH1 Greece EH1

toration, but most of the job had been done by "personal work" (*prosopike ergassia*). This is an old, old practice whereby the community council assigns the families or adults of the village so many days of "voluntary" labor on a task that needs to be carried out in the community interest. In general, a community may call for ten days of work (or pay in lieu thereof) from each able-bodied villager, although it need not do this if there are no projects requiring this much labor.

"Everybody who could," according to the president, "went to the quarries and cut limestone; others cut wood. We paid laborers to construct the lime kiln and then produced our own lime at a saving of twenty million drachmas [over $1300 then]. While the construction crews were building the new road through here, we brought the stones they unearthed to the church site and, with the help of good masons, put up the structure." Here again local government was getting something done.

On another trip in 1955, returning from a visit to Mount Athos, the Holy Mountain on a peninsula in Northern Greece, I saw a notice nailed to a plane tree near the main fountain of the village. It looked official, so we went up to have a look. It announced the auctioning off of the right to collect a certain kind of tax:

Announcement of Bidding for the Lease of Farming of Animal Sale Tax for Fiscal Year 1955–56

The President of the community of Neochori declares that . . . a bidding is announced for Sunday 17 June between 10–12 A.M. in the Community Building for the highest offer to lease the farming of taxes on animal sales during fiscal year 1955–56.

The amount of 3000 drachmas [$100] has been determined as the first offer and the amount of 300 drachmas as a guarantee to be deposited by any participant. The tax has been determined at two percent on any sale of animals. Citizens having debts in the community are not accepted. The amount of lease shall be paid in four equal installments, the last to be paid on 31 March 1956. All expenses will be charged to the lessor.

Here the local authorities were following the ancient practice of "farming" out the taxes to the highest bidder who, in turn, was expected to derive from rigorous collection much more than he paid for the right. Every time a bleating goat or an ox changed masters, the successful bidder would collect his 2 percent of the sale price.

The community council has other duties in addition to managing a community-owned radio, rebuilding churches, and collecting taxes. It conducts local elections as well.[6] By 1951 the political situation had stabilized to the point that local elections could be held throughout the country. Of the registered voters, a greater proportion of women than men voted, thereby showing their appreciation of the right of suffrage. From nine to thirty-one

2:Friedl E-5 (1955-1959)863 EH1 Greece EH1
Vasilika

windowless houses. There are also newer versions of the one-story house now being built in the village. They are one-room structures with red brick walls, flat roofs, and no facing of any kind to finish them off. This is the type of house several of the shepherd families have had built for themselves. They find them a considerable improvement over the reed huts. Two young farmers who have married girls from the village have also built houses like these for themselves in order to avoid having to live in the already cramped quarters of their parents.

The other types of construction in the village are stone-walled ovens which are usually extensions of the lower part of the house (access to them is always from outdoors), brick housing for the turkish-style latrines used in the village, stone parapets for the wells which are scattered throughout the village, and the occasional stone wall which surrounds a house compound. The most desired pattern for a household's compound in Vasilika is a large two-story house with an oven, one or two storage houses, a latrine, and a large yard with some mulberry trees, a grape arbor, and a small garden, all surrounded by a ten- or twelve-foot wall with one or two gates as the only mode of entrance and exit. One man in the village has just such a compound. Several others have similar ones, but with lower surrounding walls. For the rest, there may be fewer buildings and no enclosure, or perhaps the requisite buildings with a wire fencing as a substitute for the walls.

The first principle of arrangement of Vasilika's buildings is that places of public resort face the main street and are fairly close to each other at the western end of the village. The principle governing the arrangement of houses is different. They are individually oriented with respect to the street and to Mt. Parnassos (which is off to the northwest) but not with respect to each other. That is to say, the entrance to each house faces either in the direction of the street or directly away from the mountain. This is not true of outbuildings, however, the entrances of which are found on any of the four sides of the buildings. This combination of orientations and the habit of building enclosing stone walls or wire fencing, with the gates or paths through these on different sides, results in a clustering of structures randomly arranged with respect to each other. The single rocky path leading from one house door may reach the entrance of another house, or it may lead along a roundabout path which skirts the back of a storage house, or it may lead to a well yard or to a stone wall. A walk around several house compounds may be necessary to get from one house to the doorway of another which is right next to it. Some buildings have very narrow alleys between them; others are separated from each other by paths of differing widths and open spaces of varying size. The houses of Vasilika are not, therefore, arranged in neat rows with straight paths between, nor are they laid out in an orderly system of concentric semicircles or similar patterns of rectangles or squares. Since the buildings are of different heights themselves and stand on different levels of the hill and since there are no clear rows of paths, one does not get a panoramic view of the activities of the villagers as they move around close to their houses even when one looks down from the windows or verandas of the houses higher up on the slope. Instead, one may see only the back of another house, or a small part of a path which a neighbor uses. Even the

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1
Kotta

[Hill Villages]

ventured into territory controlled by the Greek army or police. Resentment against the Greek authorities was widespread, although one man in the village, in speaking to me privately, made it clear that he at least did not like to contribute to the upkeep of the guerrilla garrison that controlled the village.

The population of the village was 630 persons, of whom over 200 were under fifteen years of age. Thus there was about one fifth of an acre of agricultural land per head, land that was miserably poor to begin with. Clearly the village could not live on its agriculture; and even when it had been safe to graze sheep on the barren mountain slopes, as it was not in 1947, the village still could not begin to maintain itself on local resources. The villagers calculated that they could produce food for about four months in the year; the deficit had to be made good outside.

In prewar years two means had been found to make ends meet. The men of the village were accomplished masons, and traveled far and wide over Greece seeking work as builders. In addition, they found work in various sorts of heavy construction – road building, irrigation works and the like. But in 1947 such jobs were not to be had, at least not by men with a Slavic accent.

The second, and perhaps more important, resource was remittances from abroad. The village had begun to send men overseas, mainly to Canada and Australia, even before the first world war. During the interwar years, the migration had continued despite growing barriers to free movement. In Toronto, Canada, and in Sydney, Australia, natives of Kotta had founded regular little colonies, and the members of these emigrant groups, all of whom were related to one another in some degree, helped to finance the continued emigration. Each family expected to send at least one son overseas, and that son was in turn expected to send back enough of his earnings to keep his parents fed and clothed, and to help out his brothers and sisters who stayed home.

9:Megas I, B-5,4 (no date) 1951 EH1 Greece EH1

342x
333

Fig. 13 House with «axata» in the village of Hagia Sofia, Lemnos
(G. Megas, Ἡ λαϊκὴ οἰκοδομία τῆς Λήμνου, Pl. E, 1)

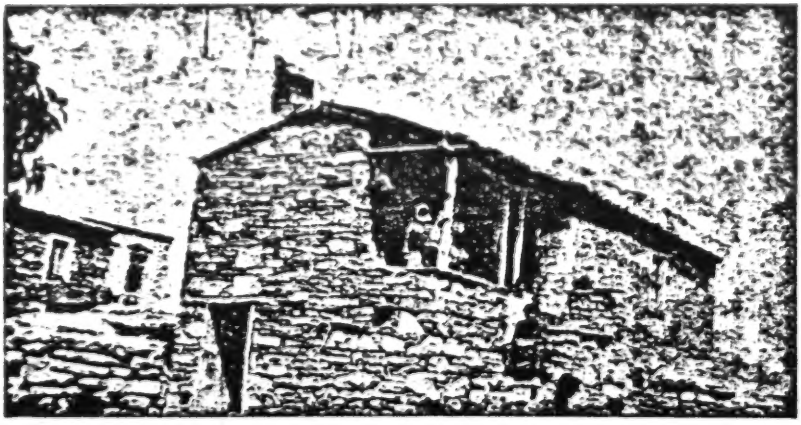
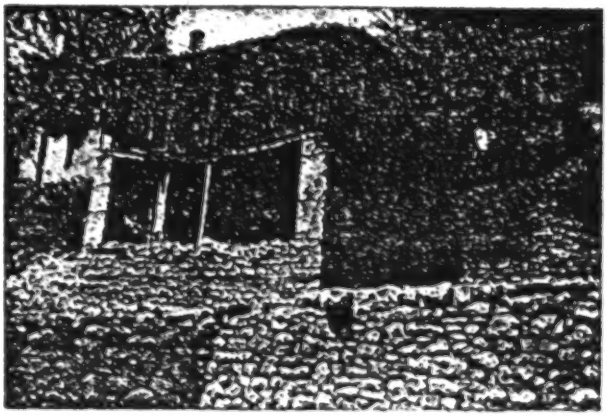


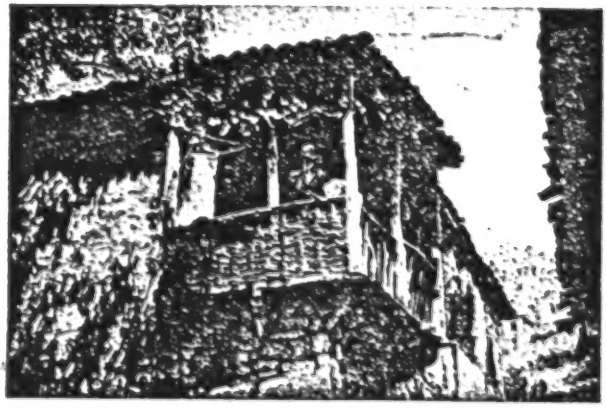
Fig. 14 House with «axaïto» in the same village
(G. Megas, op. cit. Pl. Γ, 1)

[P.20]

342 X
[333]



1. Small, two-storey house in the village of Hellenopyrgos on Thessalic Agrafa. (See plan in fig. 15)
(G. Megas, Θεσσαλικαὶ Οἰκήσεις, Pl. IB', 1)



2. Veranda with rod-plaited basis on a popular house in Hellenopyrgos (See plan in fig. 17)
(G. Megas, op. cit. Pl. IΔ 2)

3. House with a covered veranda (ξάνωγο) in the village of Hagios Acacios on the Thessalic Agrafa. (See plan in fig. 18)
(G. Megas, op. cit. Pl. IE 2)

[P 23]

X 342 335 that the beams would be put in two successive lines, thus covering a wider space.

This support is actually created by placing a long and resistant beam of 9-12 m. lentgh, leading from the middle of the one short wall to the middle of the other, (μεσάς, Fig. 28 Plate IXa 1[a]) or by using a shorter beam, but which is leaning on one or both its ends upon built supports called «pilieri» (single-pilieri or double-pilieri house) in Rhodes and Cyprus (Fig. 29 Plate IXa 1[b c])([1]). This beam, especially when it is long, is supported in its centre or its one end by a wooden pole.

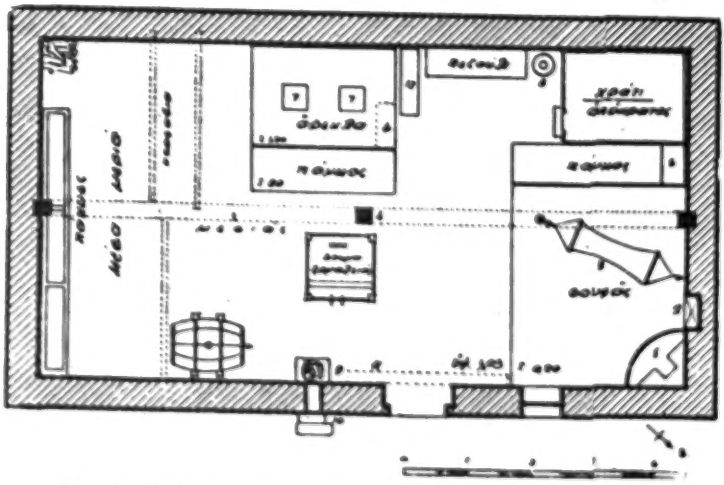


Fig. 28 Embona-Rhodes. Old house of Antony Emm. Antonakis

(G. Megas, Λαϊκὴ κατοικία Δωδεκανήσου, Ν. 3)
Ploughing animals are stabled in the inner part (χάσα ραμά).
Μεσάς (mesias) = middle beam πάγκος = bench κρέβ. = bed ἀρκούδα = arcula
ἀργαλειός = loom f hearth t pole

[352 286]

X 342 333 In places, however, where building stone is abundant, such as in many of the Cyclades, the eastern part of Rhodes, Nisyros etc. in order to support the roof, a big arch (καμάρα) is constructed, which was probably introduced in popular house building, just as the construction of domes, through the construction of fortresses, prevalent

1) **G. Megas,** Λαϊκὴ κατοικία Δωδεκανήσου, fig. 7 and 8. In Katavia of Rhodes these are called «antimissia».

in the islands (Fig. 30, Plate IX a, 2). The use of the arch was probably extended from the wide-front house to the narrow-front one, in places where beams of a sufficient length were not available for the widening of space. In this case, the arch was built from the one long wall to the other, and the roof beams were placed on two parallel rows

342 x [333]

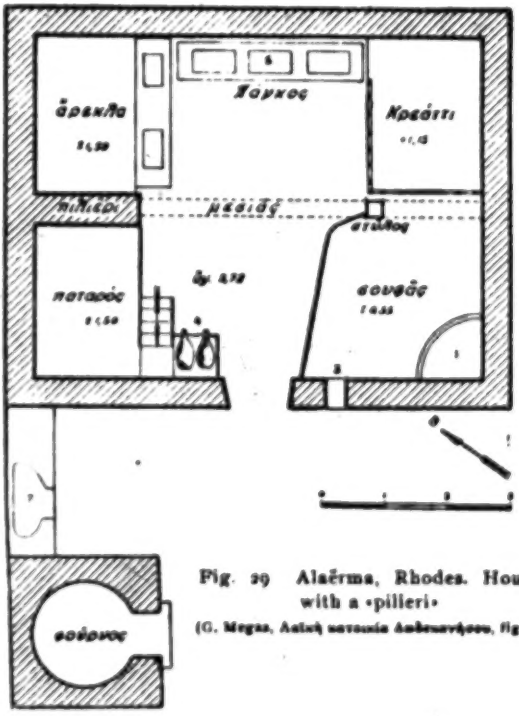


Fig. 29 Alaĕrma, Rhodes. House with a «pilieri»
(G. Megas, Λαϊκή κατοικία Δωδεκανήσου, fig. 8)

in the direction of the long side of the house. In this way, the narrow front house too, gained in width on its narrow side (Plate VIII a 2, 5, 5a, 7, 7a, 8, 9, 9a).

By this arch, the space of the house was divided, as with the pilieri, into two equal parts : the inside space (μέσα χώρα) and the outside space (ἔξω χώρα), as they are called in Rhodes and the four corners that were separated on both sides of its jambs were allocated, in [353]

×342 [353] the inside space, to the bed and an «arcula», and in the outside space, to the hearth with a low sofa in front of it and a higher sofa on the opposite side. (Figg. 29 and 30).

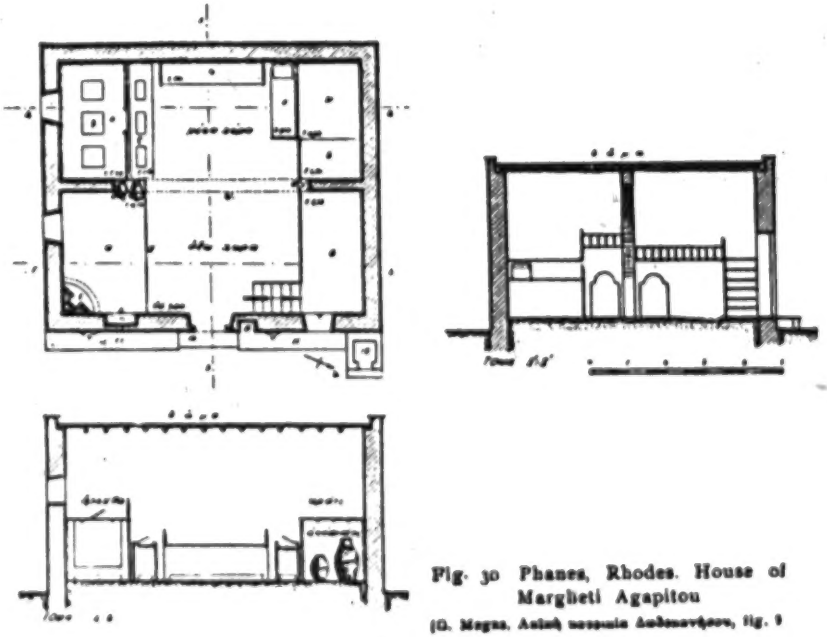


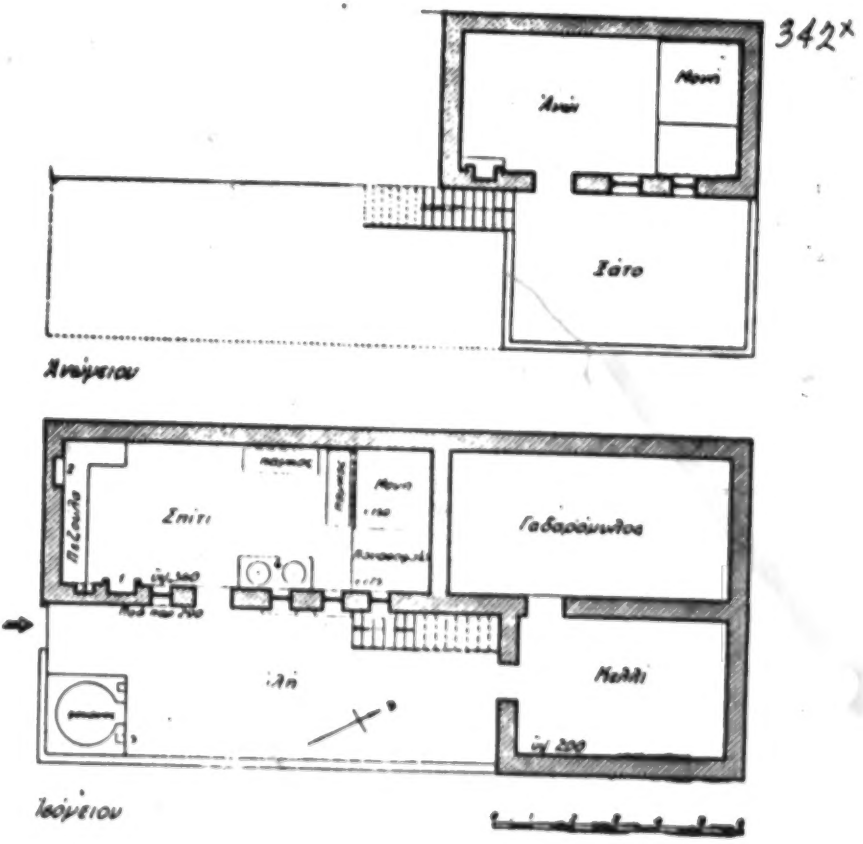
Fig. 30 Phanes, Rhodes. House of Margheti Agapitou
[G. Megas, Λαϊκή οικοσκευή Δωδεκανήσου, fig. 9

α hearth place
β arcula
γ bed
δ mastandra
ε sofa
ζ, η, θ benches
κ arch
λ hearth

● [333]

In some of the Cyclades, the corners of the inside space were arranged to form small rooms, used as bedrooms, and the outside space was used as a living room for the family (Plate VIIIa 7[b]).

342x



[333]

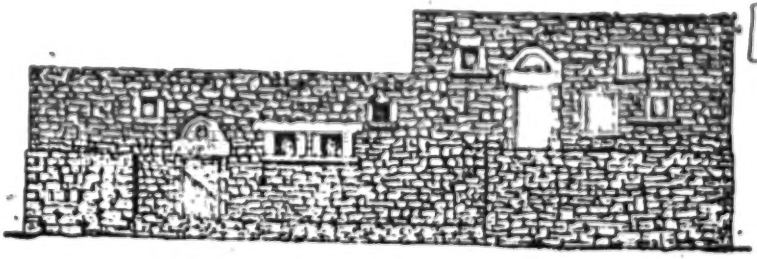


Fig. 32 Mikro Chorio, Telos. House of Philippis Koufomanolos
(G. Megas, Λαϊκή κατοικία Δωδεκανήσου fig. 99)

9:Megas I, B-5,4 (no date) 1951 EH1 Greece EH1
Albania EG1

described by Hahn for towers in Middle Albania (p. 170), is found exactly similar in Aghia. And so is the way the lavatory is built projecting over the wall. Nopcsa, who had little knowledge about the architecture of Thessalian towers, related this building mode to towers of Northern Italy. Hahn and Ekrem have described smaller towers attached to the parallelopiped of the house, as in Mystras; or parts of the house formed into towers and used as a refuge when necessary; these were found in North Epirus and Middle Albania, but they are also known from North Albania.

A G 342 712 171

Only open sun-terraces often crowned by arcades in the uppermost floor, as sketched by Heuzey and Hahn, are entirely absent from North Albania, where even the closed balconies are found but in some larger towers. The remark of Nopcsa on this subject is correct: this absence is an evidence of that the North Albanian kula is a product of decadence in this building art.

On the other hand, the methods of construction, as described by Ekrem bey Vlora, do not differ at all from the ones Greek builders apply: walls are also built with uncut stones, the space between stones is filled with gravel together with or without any mud; they are just in the same way supported by wooden frames, exactly as in the Byzantine constructions (1).

A G [333]

According to a remark by the Albanian bey: «It is not possible to define a special Albanian style. Albanian houses display in architecture all characteristics of building art of peoples with whom the Albanians had come into close contact» (2).

A 342 177 171

As it is well known, the peoples with whom the Albanians have had an intercourse are the Yugoslavs in the North and the Greeks in the South. But while, as we have seen, there is no Slav influence upon the housing and building methods of Albanians, these methods are almost the same as the ones that always prevailed in Greece except for their adjustment to Moslem habits. It was asked from Albanians, who had become Moslems, to have an absolutely separate

G [177]

1) **Ph. Koukoules,** Περὶ τὴν βυζαντ. οἰκίαν in Ἐπετ. Βυζ. Σπ. I B 85. See also **D Loukopoulos** Αἰτωλ. Οἰκήσεις p. 45. Some other similarities between the houses of Albania and the houses of villages, such as formation of the roof (with a cover of clay), construction of the floor (splinters of tree trunks, covered with wud), can also be seen in the description of ancient and modern building methods by **Ant. Keramopoullos,** Ἀνασκαφαὶ καὶ ἔρευναι ἐν Ἄνω Μακεδονίᾳ.

2) **Ekrem bei Vlora,** p. 56.